

المَدْخَلُ الْوَاجِبُ

AL-MADKHAL AL-WAJĪZ

A COMPENDIOUS INTRODUCTION
TO THE STUDY OF
MODERN ISMS



MUINUDDDEEN HASSEM





All praise is to Allāh alone, Sustainer of the Worlds
and may He send His benedictions upon
our master Muḥammad, his kin
and his companions,
and grant them
peace.



MUINUDDÉEN HASSEM

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al-Madkhal al-Wajīz

A COMPENDIOUS INTRODUCTION TO
THE STUDY OF MODERN ISMS

Jāmi‘ah at-Tawhīd

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For those holding on to hot coal ...




Transliteration Key


ا	ā, a	ز	z	ق	q
ب	b	س	s	ك	k
ت	t	ش	sh	ل	l, ḷ
ث	th	ص	ṣ	م	m
ج	j	ض	ḍ	ن	n
ح	ḥ	ط	ṭ	و	ū, u, w
خ	kh	ظ	ẓ	ه	h
د	d	ع	‘	ي	ī, i, y
ذ	dh	غ	gh		




Jalla Jalāluhū – used following the mention of Allāh, translated as, ‘The Sublime.’




Subhānahū wa ta’ālā – used following the mention of Allāh, translated as, ‘Glorified and Exalted be He.’




Ṣalla ’Llāhu ’alayhi wa sallam – used following the mention of Muḥammad, the Messenger of Allāh, translated as, ‘May Allāh send His blessings upon him and grant him peace.’



’Alayhi ’l-salām – used following the mention of a Prophet or Messenger of Allāh ﷺ, translated as: ‘Peace be upon him.’



Raḍiya ’Llāhu ’anhu (male) / *Raḍiya ’Llāhu ’anhā* (female) – used following the mention of a companion of Muḥammad ﷺ, translated as, ‘May Allāh be pleased with him/her.’



Raḥimahu ’Llāhu – used following the mention of a scholar, translated as, ‘May Allāh have mercy on him.’

All Arabic terms have been *italicised*. To pluralise Arabic words, the suffix -s has been added to the singular form (e.g.: *Ḥadīth* – *Ḥadīths*) after omitting the terminal -h denoting the *tā’ marbūṭah* (ة/ـة) in singular pausal form (e.g.: *fitna* – *fitnas*). The *tā’ marbūṭah* has been rendered as ‘at’ when the word is in the *idāfah* (construct) case (e.g.: *Sūrat al-Kahf*). All dates are in accordance to the Islāmic *Hijri* calendar.



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Acknowledgments

In *Rabī‘ ath-Thānī* of 1442, I received an invitation from *Jāmi‘ah at-Tawḥīd* of Lenasia requesting me to deliver a course to its students the following year on the topic of Modernism, ‘Progressive Islām’ and related ideologies.

Through the *tawfiq* (ability) granted by Allāh ﷻ; I spent many hours brainstorming and studying these ideologies in preparation for this course. The course was divided into three units. The first discussed the history, definition and problems of these ideologies from an Islāmic perspective. The second discussed proponents of these ideologies; both past and present. The third discussed tools and concepts that these proponents misuse and abuse to promote their falsehood. The book in front of you is a summarised version of the first unit of that course.

I extend my appreciation to the faculty and students of *Jāmi‘ah at-Tawḥīd* and I beseech Allāh ﷻ to reward them, accept their efforts and take them from strength to strength. *Āmīn*



Editor's Preface

MUFTI ABDULLAH MOOLLA
Madrasah 'Arabiyyah Islāmiyyah
Azaadville, South Africa

All praise is for Allāh ﷻ, *Rabb* of the Universe. May peace and salutations be upon our leader and master, Muḥammad the Messenger of Allāh, his blessed family and illustrious companions.

All praise is for Allāh ﷻ, Who has blessed us with *īmān* and Islām, and all praise is for Allāh ﷻ, Who has, through His grace and mercy, included us in the virtuous *Ummah* of the last and final Messenger ﷺ.

Sayyidunā Abū Hurayrah ؓ reported that the Messenger of Allāh ﷺ said:

«بادروا بالأعمال فتناً كقطع الليل المظلم، يصبح الرجل مؤمناً ويمسي كافراً، أو يمسي مؤمناً

ويصبح كافراً، يبيع دينه بعرض من الدنيا»

Hasten to perform good deeds before a tribulation which will be like the dark part of the night, in which a man will be a believer in the morning and an unbeliever in the evening, or he will be a believer in

the evening and an unbeliever in the morning. He would sell his faith for some goods in the world. [*Ṣaḥīḥ Muslim*: 118]

As we get closer to the Day of *Qiyāmah* (day of resurrection), in line with the blessed *Ḥadīths*, we have been informed about the flood of *fitnas* that will come upon the world. *Fitnas* of every kind knock at our doors, affect our *īmān* and practices of *dīn* (religion), erode our privacy, create an imbalance in society, and it seems that the end is nowhere in sight.

It is only the grace and mercy of Allāh ﷻ upon us that we can stand up, and use our resources as best as possible to hold onto *īmān* and Islām and then courageously defend it from the *fitnas* attacking it from every angle. We place our trust in Allāh ﷻ, for with Him lies the solution, and in the end; Islām will overpower!

The *fitnas* that we currently face have a very beautiful outer veneer, but, in reality, are hollow and spiritually bankrupt. They comprise of various degrees of fulfilment of every lowly desire and thought patterns of doubts in Islām, misgivings about Allāh ﷻ, blasphemy and ignorance of the greatness of the *Sharī‘ah*. (Canonical Islāmic laws). When studied deeply, we understand that, in essence, these *fitnas* all reach the same end: worship of the desires, which are, according to *Sayyidunā* Ibn ‘Abbās ؓ, a totally independent deity, as stated in the Sublime *Qur’ān*:

﴿أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَغَلَّبَ عَلَيْهِ وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاوَةً فَمَن يَهْدِيهِ مِّن بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ﴾

{Have you seen he who has taken as his god his [own] desire, and Allāh has sent him astray due to knowledge and has set a seal upon his hearing and his heart and put over his vision a veil? So who will guide him after Allāh? Then will you not be reminded?} (45: 23).

The *fitnas* of Modernism, Atheism, Feminism, Darwinism, and all related issues are spread out like a web to create confusion and misunderstanding. They are designed to cloud the heart and mind of a person and pull him or her away from *īmān*. This clouded and confused environment is moulding people to accept the great deceiver, i.e., *Dajjāl*.

There are only two paths, the path of truth and the path of

falsehood. The clouded environment serves to push people onto the path of falsehood, willingly or unwillingly. Hence the need to hold on firmly to the path of the *Sunnah*.

Sayyidunā Abū Najīḥ al-‘Irbāḍ b. Sāriyah ؓ reports: The Messenger of Allāh ﷺ gave us a sermon by which our hearts were filled with fear and tears came to our eyes. So, we said: ‘O Messenger of Allāh! It is as though this is a farewell sermon, so counsel us.’ He ﷺ said:

«أوصيكم بتقوى الله والسمع والطاعة؛ وإن تأمر عليكم عبد، فإنه من يعش منكم فسيرى
اختلافاً كثيراً، فعليكم بسنتي وسنة الخلفاء الراشدين المهديين، عضوا عليها بالنواجذ،
وإياكم ومحدثات الأمور، فإن كل بدعة ضلالة»

I counsel you to have *taqwā* (fear, reverence and consciousness) of Allāh, and to listen and obey [your leader], even if a slave were to become your emir. Verily he among you who lives long will see great differences, so you must keep to my *Sunnah* and to the *Sunnah* of the *al-Khulafā’ ar-Rāshidīn* (the rightly guided Caliphs), those who guide to the right way. Cling to it stubbornly [lit. with your molar teeth]. Beware of *bid’ah* (newly invented matters in the religion), for verily every *bid’ah* is misguidance. [*Sunan Abī Dāwūd*: 4607]

The end result of the path of truth will land a person in the group of the Mahdī, whilst those who adopt the path of falsehood will end up with *Dajjāl*, we seek the protection of Allāh ﷻ.

There will always be a group of pious scholars that will hold on firmly to *īmān* and Islām, and they will be the guiding lights for the Muslim *Ummah* until the emergence of the Mahdī. No harm will affect them. They will remain steadfast, no matter how much difficulty is thrown in their way, or how much dirt is flung upon them. It must be our desire and will to strive and be part of this fortunate group and to help them in every way we can.

It is narrated on the authority of ‘Umayr b. Hānī’ ؓ who said: I heard [*Sayyidunā*] Mu‘āwiyah ؓ say (while delivering a sermon from the pulpit): that he heard the Messenger of Allāh ﷺ saying:

«لا تزال طائفة من أمتي قائمة بأمر الله، لا يضرهم من خذلهم أو خالفهم، حتى يأتي أمر الله

وهم ظاهرون على الناس»

A group of people from my Ummah will continue to obey Allāh's Command, and those who desert or oppose them shall not be able to do them any harm. They will be dominating the people until Allāh's command is executed (i.e., Resurrection is established).
[*Ṣaḥīḥ Muslim*: 3660]

Adopt the following to help save one's self from confusion and a clouded heart and mind:

1. Renew one's *Īmān* on a daily basis.
2. Build a connection with the Masjid and its activities.
3. Remain in the company of the pious friends of Allāh ﷺ.
4. Take care to earn and consume *Ḥalāl* at every moment.
5. Stay completely away from every doubtful or unheard-of idea and practice attributed to Islām.
6. Hold firmly onto the *Sunnah* of our leader and master, Muḥammad the Messenger of Allāh ﷺ.
7. Start a *ta'lim* gathering at home.
8. Avoid listening to celebrities who promote modernist ideologies, even if they are dressed and promoted as 'Scholars' of Islām.
9. Recite an abundance of *ṣalawāt* upon our leader and master, the Messenger of Allāh ﷺ, daily.
10. Take care to recite *āyat al-kursī* after every *Ṣalāh* (prayer) and *Sūrat al-Kahf* weekly.

Mawlānā Muinuddeen Hassem is an able scholar of South Africa, working and educating on the modern day-isms. His passion on the subject has materialized in this primer before you. It is indeed a noble and praiseworthy venture and the work is extremely pleasing.

May Allāh ﷻ bless the work of the author, the revisor, the typographist, and all involved in the publication of this work with widespread acceptance, *Āmīn*. We hope that this primer will be the springboard for many more detailed works on the *fitnas* we face and will face.

I am humbled and honored to have the chance to be part of the effort being made to protect and defend Islām, its belief system and practical structure.

I hope in the mercy of Allāh ﷻ to be counted amongst the defenders of Islām, the defender of the last and final Messenger, our leader and master, Muḥammad, the Messenger of Allāh ﷻ, the illustrious *Ṣaḥābah* ﷺ (Noble Companions of the Messenger of Allāh ﷻ), the pious predecessors ﷺ, the Sublime *Qur'ān*, the Blessed *Ḥadīths*, the *Masjids*, *Madrasas*, *Maktabas*, and every structure of Islām – including the belief system and thought pattern desired of a true Muslim.

﴿رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ﴾

{O Allāh, do not cause our hearts to deviate after You have guided us and grant us of Your mercy, Undoubtedly You alone are the Bestower} (3:8). *Āmīn*.

ABDULLAH MOOLLA

14 Rajab 1443

Azaadville



Introduction

MAWLANA MUINUDDIEN HASSEM

Dār al-‘Ulūm Madrasah aş- Şādiqīn & Madrasah Mi‘rāj
Johannesburg, South Africa

In the name of Allāh, the Beneficent, the Merciful. Praise be to Allāh, *Rabb* of the worlds, and the best of benedictions and most perfect salutations upon our master, Muḥammad, the Messenger of Allāh, and upon his Kinfolk and Companions.

We find ourselves in an age where novel ideologies have sneaked into the *Ummah* (Muslim community). These ideologies are being promoted at all levels of society by individuals and groups who are hell-bent on leading the *Ummah* astray and straight into *Jahannam* (hellfire). Even though these ideologies may have been discussed in principle in our classical ‘*aqidah* (creed) works, their modern manifestations are seldomly discussed. As a result, many remain oblivious and fall prey to these ideologies, thus, believing, promoting and arguing in favour of them while being blissfully unaware of the severity that Islām views these ideologies with.

As the title suggests, the book in your hands is a primer that aims to present and familiarise the young adult with a some ‘isms’ and their

accompanying *fitnas*, for better the devil you know than the devil you don't.

Likewise, it is hoped that Muslim parents would also study it, individually and collectively with their families. By the same token, it is imperative for students of *Dār al-'Ulūms*, tomorrow's leaders, to adequately acquaint themselves with these ideologies.

It is vital that you – dear reader – understand these concepts correctly. Let not your initial unfamiliarity hinder your ability to digest. On the flip side, some readers may be discontented with the content of this book given that these false notions have already crept into their belief system. This merely emphasizes the great need and effort required to combat these beliefs. Mastering the ideologies discussed in this book would prove vital, I hope and pray, in protecting against and combatting the growing deviancy in *'aqīdah*. Hence, I urge you – dear reader – to read, comprehend, reflect and rectify, as it is in the absence of light that darkness flourishes.

Having said that, I unpretentiously attempted to keep the content simple yet comprehensive. Line of reasoning and evidences have only been mentioned where necessary. The history and development of these ideologies could have also been discussed, however, that was not the envisioned purpose of this book.

In conclusion, I acknowledge the great debt of gratitude I owe to *Muftī* 'Abdullāh Moolla and Mr. Ismā'il Variava. The former for, in addition to contributing pieces on intellectual apostasy and inter-faithism, devoting much of his valuable time to editing the manuscript, and the latter for meticulously proofreading the final text. I extend my thanks to Kahyraat for the beautiful cover. This is followed by an expression of immense appreciation to *Hāfiẓ* Imtiyāz Sayed and *Jāmi'ah at-Tawhīd* for their pivotal roles in facilitating the publication of this book. May Allāh ﷻ protect them, reward them abundantly, and allow us to continue benefitting from them.

And so it remains to beseech Allāh ﷻ, that this humble effort be granted His acceptance as He granted acceptance to the celebrated *'Aqīdah* works of the illustrious *'Ulamā'* ﷺ of this *Ummah*. May Allāh ﷻ forgive all shortcomings, and make this a means of forgiveness and salvation for myself and all those who have contributed to the process of carrying this work to completion. *Āmīn*.

فانظر إليها نظر المستحسن	وأحسن الظن بها وحسن
وإن تجد عيباً فسد الخلا	فجل من لا فيه عيب وعلا
والحمد لله على ما أولى	فنعم ما أولى ونعم المولى
ثم الصلاة بعد حمد الصمد	على النبي المصطفى محمد
وآله وصحبه الأطهار	القائمين في دجى الأسفار

*With admiration and favourable thought
Sharing its beauty with others is sought*

*Rectify the error if any is found
Lofty is He in whom none is found*

*To Allāh is all praise for what He gave
Great is what He gave, great is the Master of this slave*

*After The Independent is praised
I greet the Nabī who is always praised*

*As well as his family and friends so pure
Worshippers in the darkness of the nights they were for sure¹*

Muinuddeen Hassem
Eve of 'Īd al-Fiṭr 1443
Johannesburg

1 Concluding stanzas of *Mulḥat al-I'rāb* by al-Imām al-Ḥarīrī (d. 516) ﷺ.
Versified translation by my honourable teacher Mawlānā Muḥammad Karolia.
May Allāh ﷻ preserve him.



Ignorance & Desires

Islām is life, and life, as decreed by its creator, Allāh ﷻ, is Islām. Islām is the only truth. Islām is light and knowledge. On the contrary, *kufṛ* (disbelief) is falsehood, darkness and ignorance.

SCIENTIA POTENTIA EST

Knowledge is power. It is the best asset one can have. It is applied knowledge that makes Muslims true followers of Islām. Knowledge guides to the truth and protects against falsehood. It extinguishes darkness and causes light to flourish.

THE KNOWLEDGEABLE & IGNORANT AREN'T EQUALS

Allāh ﷻ says:

﴿قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ﴾

﴿Say: Are those who know and those who don't know alike? Only men of understanding will pay heed fully﴾ (39: 9).

IGNORANCE IS THE CAUSE & DESIRE IS THE EFFECT

Ignorance is not bliss, as it causes misguidance which results in the unlawful fulfilment of desires. One fulfilling whims and fancies cannot be a true Muslim.

Allāh ﷻ asserts:

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾

{No, by your Lord! They will not [truly] believe until they apply your judgment in all that crops up amongst them and then they find no uneasiness in that which you have decreed and they submit fully} (4: 65).

The Messenger of Allāh ﷺ said:

«لا يؤمن أحدكم حتى يكون هواه تبعاً لما جئت به»

None of you [truly] believes until his desires are in accordance to that [complete dīn] which I brought.¹

Thus, true success can only be attained in following the orders of Allāh and the blessed lifestyle of His Messenger. Thus, He ﷻ said:

«يا أيها الناس! إني قد تركت فيكم ما إن اعتصمتم به فلن تضلوا أبداً: كتاب الله وسنة نبيه»

O people! Indeed I have left amongst you that which, if you hold onto it, you will never go astray: The Book of Allāh and His Messenger's *Sunnah*.²

The aforementioned sacred texts highlight the importance of two matters which fortify the imān and protect it from all forms of misguidance and deviancy:

1. Acquisition of knowledge of the commands of Allāh ﷻ and the teachings of The Messenger of Allāh ﷺ.

A concerted effort is required to study matters of *dīn* from reputable 'Ulamā' (scholars, guardians, transmitters and interpreters of Islāmic knowledge), thus acquainting oneself with the injunctions of *dīn*.

1 as-Sunnah: 15.

2 al-Mustadrak: 324.

Ibn Sirīn (d.110) ﷺ said:

إِنْ هَذَا الْعِلْمُ دِينٌ، فَانظُرُوا عَمَّنْ تَأْخُذُونَ دِينَكُمْ.

Certainly, this knowledge is faith, so carefully consider from whom you take your faith.¹

2. Practicing upon the acquired knowledge.

This would result in total submission to the Messenger of Allāh ﷺ, to the extent that no degree of uneasiness or difficulty is experienced in doing so, even if one's personal comfort, preferences and desires are to be sacrificed. Submission to the teachings of The Messenger of Allāh ﷺ is ultimately obedience to Allāh ﷻ.

﴿مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ﴾

{And whoever obeys the Messenger, thereby obeys Allāh} (4: 80).

INTELLECTUAL APOSTASY

The absence of sound knowledge together with the presence of blameworthy desires and the ensuing unlawful fulfilment thereof; leads to rebellion against Allāh ﷻ and the message He revealed upon His Messenger ﷺ. For this reason, under an Islāmic Government, once apostasy has been established in court, the death penalty will be ruled. Intellectual Apostasy, as the name suggests, entails a person rejecting, denying, belying the message of Allāh ﷻ, the blessed *Ḥadīths* (traditions of The Messenger of Allāh ﷺ), the Sacrosanct *Sunnah*, and other matters related to Islām, upon the basis of the mind unable to comprehend fully, or, where science supposedly brings forth a contrary argument. The argument of science is presented to all and sundry as though it is gospel truth and superior, whereas science itself is not infallible and has been proven to change from time to time. It is senseless to take something that changes and use it to clash with the pristine divine message that has not changed at all.

A significant number of theories proffered by professors and scientists on the basis of their philosophical, scientific research and experiments outwardly seem very intellectual, deep and meaningful, whereas they are trivial and insubstantial in comparison to the blessed

1 *Ṣaḥīḥ Muslim, Introduction: 25.*

teachings of the Sublime *Qur'ān* and Sacrosanct *Sunnah*. The origin of these theories and arguments are most often than not, rooted in Greek or Roman sources, which are, beyond any shadow of a doubt, tainted with blasphemy and disbelief.

These tainted theories then fester within the mind, creating more doubts and misgiving, which lead to the mind being fully closed to accepting anything to the contrary. Subsequently, when a Muslim – one who believes in and submits to Allāh ﷻ and the word of His Messenger ﷺ as true – studies these theories and philosophies and allows them to take root in his heart and mind, this leads him to begin questioning the divine word. These questions may well be innocent at first, but later become outrageously dangerous, to the point where he chooses disbelief over *īmān*, viz. intellectual apostasy. May Allāh ﷻ protect us.

Unfortunately, intellectual apostasy is rife. It's transpiring before our very eyes. It would be prudent to remain under the shadow of senior '*Ulamā*' of the *Ahl as-Sunnah wa'l Jamā'ah*, deeply grounded in '*aqīdah* and *tafsīr* (Qur'ānic exegesis), who will guide us when such matters arise.

Though intellectual apostasy is spreading through many avenues, however, Western Universities are one of foremost avenues from where it is spreading. Thus, it is best to tread extremely cautiously in this regard.

Islām does not denounce education, but it does denounce the wrong kind of education, or, education in the wrong environment. If a person wants to master pharmaceutical science for example, he must study medicine and not question the oneness of Allāh ﷻ and His supreme authority. If a Muslim wants to master history, by all means, he may do so, but he must study the history that has not been tainted by Orientalist propaganda and disinformation. If a person wants to become a teacher, he may do so, but not in an environment filled with adultery and alcohol.

A nuanced analysis into the history of the 'secularisation' of Türkiye, which was once the seat of the Islāmic Caliphate, reveals that it all began with the establishment of 'Christian' schools that taught arithmetic and science!



Modernism

Modernism is a movement towards modifying traditional beliefs in accordance with modern ideas given that traditional beliefs are old-fashioned and no longer apt; at the same time, anything new is impulsively better, truer, and more factual, hence, valid and appropriate.

A typical argument one can expect to hear from a modernist would sound like:

Have you not seen how much the world has changed over the past few centuries? Man is flying, sending people to the moon, satellites into space, developing cutting edge technology, advancing medical treatment, communication and transport. Everyone agrees that things of the past don't go well with nor do they function in this day and age. If so, how can ancient beliefs, laws and practices of a very modest Arabia fit into the ever-evolving modern contemporary world?

Along with this, comes the notion that by holding onto ancient ways we will remain behind. Let go of the past and look ahead as progress and success is in modern economic, political and social

systems. It goes without mention that these modern reforms are to be adopted at the expense of Islām.

WHAT SHOULD A MUSLIM'S BELIEF BE?

There are two points of discussion in this tract. The first is in relation to our *dunyā* (lowly 'material' world), e.g.: medicine, science, technology; things which facilitate our day-to-day tasks as humans and so on. The modernising of these and its pursuit has never been in contradiction of Islām, nor has Islām ever been against it on condition that all efforts and studies fall within the boundaries of the framework of the *Shari'ah*. Islāmic laws can at no time be compromised! Having said that, the scientific, medical, economical, astronomical and mathematical advances made by Muslims are well known and documented.

The second is that which is regarding religion, beliefs, spirituality, life beyond this world, morals, rules and laws. It is incontestable that there is nothing more advanced and better than Islām and its point of view on all of these topics.

In relation to the above, the West - and the modern world in general - is absolutely bankrupt. The Laws of the modern world are oppressive and ineffective in solving its problems. There is a total breakdown of morality and ethics in modern societies to the degree that all types of behaviours are to be accepted. Crime, murder, rape, fraud, theft, abuse of power, corruption, incest, homosexuality, etc. have become the order of the day. This is the direct result of abandoning all religion Islāmic beliefs are irreplaceable. Scientific and technological advancements cannot replace the laws, beliefs and manners of Islām. The modern world has self-destructed by viewing everything that is 'old' as bad, religion included. Thus, believing that religion is worthless and unnecessary, they have lost all the good that it offers.

With regard to religion and its injunctions, we are to follow the way of the *as-salaf aṣ-ṣāliḥīn* ﷺ (pious predecessors). In this lies goodness as their era was closer to the noble era of the Messenger of Allāh ﷺ and his Noble *Ṣaḥābah* ﷺ, and as time progresses, and the closer we get to *Qiyāmah*; the more depraved times will get, and the less goodness there will be.

As for science, technology, and other matters pertaining to the *dunyā*, Islām is not hostile to advancements and modernisation, so long as it does not infringe on Islāmic values and teachings.

az-Zubayr b. ʿAdiyy ؓ said: We went to [*Sayyidunā*] Anas b. Mālik ؓ and complained about what [torment] we were experiencing at the hands of al-Ḥajjāj. He [Anas ؓ] said:

«اصبروا - فإنه لا يأتي عليكم زمان إلا والذي بعده شر منه - حتى تلقوا ربكم»

Be patient until you meet your Rabb, for no time will come upon you except that the time following it will be worse than it.

I [Anas] heard this from your Prophet, may eternal peace and benedictions of Allāh be upon him.¹

Allāh ؓ has perfected Islām and made it resistant to improvements. Hence, any alteration will result in its imperfection. On the other hand, science, technology, etc. are products of the human mind, which itself is limited and deficient. Hence, they are predisposed to improvement.

Allāh ؓ affirms:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

﴿Today I have perfected for you your religion and completed my favour upon you and I am pleased with Islām as a religion for you﴾

(5: 3).

OLD IS GOLD

Modernism advocates innovation in all facets of life, religion included, whereas Islām prescribes caution regarding innovations in religious matters. Islām does not need to conform with trends, nor does it need to be 'politically correct'.

Sayyidunā ʿAbdullāh b. Masʿūd ؓ said:

من كان منكم مستتاً فليستن بمن قد مات؛ فإن الحي لا تؤمن عليه الفتنة، أولئك أصحاب محمد، كانوا أفضل هذه الأمة، أبرها قلوباً، وأعمقها علماً، وأقلها تكلفاً، اختارهم الله تعالى لصحبة نبيه ﷺ، وإقامة دينه، فاعرفوا لهم فضلهم، واتبعوهم على أثرهم وسيرتهم، فإنهم

1 *Ṣaḥīḥ al-Bukhārī*: 7155.

كانوا على الهدى المستقيم.

Whoever from amongst you is going to follow someone, then he should follow those who have passed on, because the living are not safe from *fitnah* (trials and tribulations). Those are the companions of Muḥammad. They were the best of this Ummah, they had the most pious hearts, they were the deepest in knowledge, the least in pretence (acting/faking). Allāh chose them for the companionship of His Prophet - may eternal peace and benedictions of Allāh be upon him - and to establish His *dīn*, so recognise their virtue and follow them in their path and way for, without a doubt, they were upon the straight guidance.¹

If an unprecedented situation presents itself relating to something that the *Ṣaḥābah* ﷺ and the *as-Salaf as-Ṣāliḥīn* ﷺ did not do; then we should be very cautious about those presenting these concepts, as it is probable that they're endeavouring to alter Islām just as the Jews and Christians had altered their religions.

Sayyidunā Jābir b. 'Abdillāh ﷺ said: The Prophet ﷺ used to say in his sermon:

«إن أصدق الحديث كتاب الله، وأحسن الهدى هدى محمد، وشر الأمور محدثاتها، وكل محدثة بدعة، وكل بدعة ضلالة، وكل ضلالة في النار»

Verily, the truest speech is the Book of Allāh, the best guidance is the guidance of Muḥammad, the most evil of things are the new things, every new thing [in religion] is an innovation, every innovation is misguidance, every misguidance is in the fire.²

HOSTILITY TOWARDS 'ULAMA'

By giving Islām a 'modern twist' and making it 'politically correct', the Modernist is ultimately on a mission to alter Islām. To push their agenda, generally Islāmic terms and concepts are exploited.

Those who are most qualified to identify and challenge their falsehood are the true '*Ulamā'*; who had studied Islām in its pure and

1 *Ḥilyat al-Awliyā'*, 1:159.

2 *Sunan an-Nasā'i*: 1578.

pristine form through an unbroken human and spiritual link to the Messenger of Allāh ﷺ. Thus, it is foreseeable that Modernists will hold a prejudice against and harbour hatred for the '*Ulamā*', as they are the ones who are foiling their plot.



Secularism

Secularism, as a philosophy, seeks to interpret life based on principles derived from the material world, without recourse to religion, i.e.: it is a belief system that rejects religion, or the belief that religion should not have any role in the public-life, educational system, constitutional laws, affairs of the state and so forth. Religion – according to Secularism – is limited to a person’s personal beliefs, his private acts of worship, his charity, spiritual needs and morals and ethics. Consequently, a secular state would be accepting of any religion providing it is not brought into the public sphere.

Islām is a perfect and comprehensive way of life. It gives guidance and directives at every juncture of human life: social, economic, cultural, etc. Likewise, the vital relationship of religion to politics, law, and society in Islām is echoed in its emphasis on the vocation of a Muslim, as a *khalīfah* (representative) of Allāh ﷻ.

It is self-evident that Islām and Muslims can never accept Secularism, or any other ‘man-made’ form of governance.

Islāmically, we ought to be governed by the *Khilāfah* (Caliphate), which is general leadership over Muslims – after the demise of the Messenger of Allāh ﷺ – in religious and worldly affairs. Its purpose is

to establish and spread the order of Allāh ﷻ. Hence, it is the only system of governance which guarantees the fulfilment of all natural and genuine human needs, both in this world and the hereafter.

Islāmic laws are based upon the Sublime *Qur'ān* and Sacrosanct *Sunnah*, not upon a constitution that was formulated through human will. Our laws are all compiled in the *Sharī'ah* which cannot be altered or undone as it is already perfect and from Allāh ﷻ. The source of Islāmic law is the *Qur'ān*, *Ḥadīth*, *Ijmā'* (consensus of the elite '*Ulamā'*') and *Qiyās* (analogical deductions). One adopting secularism will unavoidably abandon those *Āyats* and *Ḥadīths* which form the *Sharī'ah*, the denunciation of which renders one a *kāfir* (infidel/disbeliever) irrespective if one still claims to be a Muslim.

Some may argue in favour of secularism by saying that it protects religious groups from being oppressed; as secular governments treat all religions equally. This is a common fallacy and has no weight owing to the fact that Secularism is against Islām, period, even if someone were to opine that it has some level of benefit. In addition, there are many Secular countries wherein religious groups are still oppressed. France's – arguably the birthplace of Secularism – abuse of its Muslim citizens is the true measure of its secular 'values'!

Remember! All religions aren't equal. Islām is the one and only true religion. Allāh ﷻ affirms:

﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ﴾

﴿Unquestionably, the only [true] religion in the sight of Allāh is Islām﴾ (3: 19).

And He ﷻ declares:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوءًا وَلَعِبًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ

مِّن قَبْلِكُمْ وَالْكَافِرَ أَوْلِيَاءً وَاتَّقُوا اللَّهَ إِن كُنْتُمْ مُّؤْمِنِينَ﴾

﴿O you who have attained faith! Do not take as allies those given the Scripture prior to you and the disbelievers who have made your faith a mockery and amusement, and be mindful of Allāh if you are [truly] believers﴾ (5: 57);

and:

﴿وَمَن يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾

{And whoever desires a religion other than Islām, it shall not be accepted from him, and in the hereafter, he shall be one of those in loss} (3: 85).



Democracy & Communism

Democracy is that system of governance where the populace of a state decide, typically through elected representatives, who should they be governed by. There are different types of democracies, but with their differences and similarities, all need to hold the same principles, which are, inter alia, freedom of religion and speech, inclusiveness and equality, voting rights. Most countries in the world today are governed by some form of Democracy.

Communism is a socio-political system of governance where the state owns everything, the citizens own nothing. Land, cars, houses, etc. are all government property. The government is responsible to provide all of these in accordance to the needs of the people.

Democracy and Communism too are in contradiction of the Islāmic system of governance; the *Khilāfah*. Some of these contradictions are enumerated hereunder:

- In Islām, the *Khālīfah* (Caliph) can legitimately be appointed to rulership in one of three ways:
 1. By nomination - The current *Khālīfah* may nominate his successor, as *Sayyidunā* Abū Bakr ؓ did with *Sayyidunā* ʿUmar



2. Appointment by a council of constituents known as *Ahl'ul Ḥalli wa'l 'Aqd* (those qualified to elect or depose a *Khalīfah* on behalf of the Muslim community) - as the *Ṣaḥābah* ﷺ appointed *Sayyidunā* Abū Bakr ﷺ as *Khalīfah* upon the nomination of *Sayyidunā* 'Umar ﷺ at *Saqīfah banī Sā'idah* (the loggia of the *Sā'idah* clan) - and not by a general election.
 3. Selection by the *Majlis ash-Shūrā* (a not too large consultive council). This too is against the democratic election system which allows anyone to vote. The appointment of *Sayyidunā* 'Uthmān ﷺ to the *Khilāfah* is an example of this method.
- *Fuqahā'* (Jurists) have determined certain criteria which any possible *Khalīfah* candidate must meet to be considered legitimate. These criteria, inter alia, are: he must be Muslim, male, freeman (not a slave), sane, *bāligh* (pubescent), pious, knowledgeable regarding Islāmic laws, brave and physically able to fight against the enemies of Islām. These 'stringent' conditions go against the grain of Democracy.
 - In a Democracy, the leader can only make decisions based upon the will of the citizens, as he is expected to govern in accordance to the will of the people. On the contrary, the *Khalīfah* has full power and control to do whatever he feels is best for Islām and the Muslims. He will consult with others if he feels the need, though, he may independently make decisions even if it goes against the will of the common people.
 - In Islām, individuals have the right to proprietorship, make their own decisions, work, earn a living, trade items. This would then be considered their private property. This is not the case with Communism.
 - In Islām, the government is not supposed to interfere with the trade and commerce of its citizens. Traders are to decide upon buying and selling prices. Such open and free trade is unlawful under Communist rule.

GOVERNANCE BY THE IGNORANT

The Athenian philosopher, Plato, one of the most important figures of the ancient Greek world, believed that Democracy is 'rule by the ignorant', as those who are not able to recognise qualified, able and

capable leaders; elect popular spinsters who are effective in manipulating popular opinion based upon meaningless standards; such as tribe, race, appearance and so forth. The obvious result of this is that incompetent people will at all times be at the helm of a Democratic system.

In a similar vein, a prevalent British politician is reported to have said: 'The best argument against democracy is a five-minute conversation with the average voter', implying that the majority of voters are too unqualified to make a decision about who they should vote for, hence, the entire system of Democracy is flawed as the majority will choose the wrong people.

The Islāmic system of governance and appointment of leaders is based upon credentials and granting constituency only to those who are capable of making such a choice.



Liberalism & Humanism

Derived from the Latin *liber*, which lexically means ‘free’ or ‘independent’, Liberalism is a doctrine that emphasizes individual autonomy, equality, political freedom, freedom of choice, individualism, etcetera. In simple words; it is the belief that everyone should be free to do whatever they want unless it involves harming others. Also, they should only be forced into doing something if it would be of benefit to others. Hence, every so often it is heard: ‘as long as no one is harmed, live and let live’.

Humanism is a rational outlook or a system of thought that attaches importance to human beings - rather than divine matters - in regard to understanding right and wrong, good and evil. In simple words: good is that which humans consider to be good or is of some benefit to them, and bad is that which humans consider to be bad or what they perceive to be harmful to them.

SOCIAL SYSTEM & MORALITY OF ISLAM

Islām has its own concept of right and wrong, its own morals and ethics. In Islām, the yardstick of virtue and blameworthiness is not political correctness, nor is keeping up with the latest trends, rather it

is the supreme decree and pleasure of Allāh ﷻ and the noble teachings of His Messenger ﷺ.

Sins are evil and everyone is, in varying ways, duty-bound to prevent it. There are many things in Islām which are *ḥarām* (unlawful/illicit) that don't necessarily harm other humans, yet they would be prohibited under an Islāmic rule. If something has been prohibited by Allāh ﷻ; the *khalīfah* is obligated to prevent its perpetration and responsible to enact laws against it. Punishments against fornication, drinking, banning destroying and musical instruments, laws against free-mixing between the sexes, laws regarding the female dress code restrictions, and so forth; are but a few examples of matters established in the *Sharī'ah* which are intolerable to Liberalism.

Amr bi'l ma'rūf and *nahy 'ani'l munkar* (instructing good and preventing evil) is an integral part of our *dīn*. On the flip side; Liberalism dictates that people be free and no one is to interfere in what anyone does. This is in total contrast of many *āyats* and *ḥadīths* which command prohibiting from evil.

ISLAM: A LIFE OF PURPOSE

The purpose of our existence in this world is to worship Allāh ﷻ alone, and not to attach ourselves with the darkness of this *dunyā*. Allāh ﷻ declares:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

﴿I have not created the jinn and the men except that they should worship Me﴾ (51: 56).

This life is a trial in preparation for the next realm of existence. Allāh ﷻ says:

﴿الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا﴾

﴿He [Allāh] who created death and life, that He may try which of you is best in deed﴾ (67: 2).

Therefore, all laws of Islām - political, social, economic and cultural - are to aid and assist us in reaching our ultimate goal i.e., *Jannah* (Paradise) even if it is from time to time at the expense of our *dunyā*. That is the price we pay for *Jannah*.

Sayyidunā Abū Hurayrah ؓ reported that the Messenger of Allāh ﷺ

ﷺ said:

«ألا! إن سلعة الله غالية، ألا! إن سلعة الله الجنة»

Lo! The commodity of Allāh is precious. Verily the commodity of Allāh is *Jannah*.¹

We beseech Allāh ﷻ that He make us among the inhabitants of the highest level of *Jannah*.

¹ *Jāmi' at-Tirmidhī*: 2638.



Feminism

Feminists believe that throughout history; menfolk have been calling the shots, be it in terms of political leadership, moral authority, social privilege or control of property. This dominion is termed 'Patriarchy'.

The 'Patriarchs', through abuse of power and hate for members of the fairer sex, formed laws which oppressed womenfolk. This 'hatred' and 'prejudice' against women is called 'misogyny'. Feminists believe this to be the reason why women are told to cover up, dress in a modest way, be dutiful to their significant others, they should not go out for work and so forth.

SMASH THE PATRIARCHY?

Feminists believe the solution to this dilemma is ultimate female empowerment through financial independency. This would legitimise them not being obedient to their fathers and dutiful to their spouses. To achieve this, women need to go out, study, get a degree and work. In this manner, they would overcome and free themselves from the oppression and exploitation of a patriarchal society.

ISLAMIC FEMINISM: A CONTRADICTION IN TERMS

‘Islāmic feminism’, a mid-19th century oxymoron that continues to plague the *Ummah* following the turn of the 21st century. Its fundamental vision is: ‘gender equality’, in both spheres of life; public and private.

Akin to their secular counterparts, ‘Muslim’ feminists challenge all forms of male authority. They advocate equal family law, support women as clergy and in administrative positions in *Masjids*, and champion ‘equal opportunities’ for Muslim women to become judges and leaders in civil as well as religious institutions. They reject male authority over females in marriage and the family. ‘Muslim’ feminists advocate ‘reform’ in Islāmic laws pertaining to, inter alia, seclusion, veiling, polygyny, slavery and sex segregation.

In addition to misconstruing the Sublime *Qur’ān* and Sacrosanct *Sunnah*, by and large, ‘Muslim’ feminists use non-Muslim feminist discourses to push their deviant agenda. Some ‘critique’ Islām claiming it is a patriarchal, sexist and misogynistic religion, thus encourage ‘reinterpreting’ the Sublime *Qur’ān* and Sacrosanct *Sunnah*. Some strains of ‘Muslim’ feminism have gone as far as expunging the Sacrosanct *Sunnah* from their ideology altogether.

The *Shari‘ah* is a constitution instituted by Allāh ﷻ for His servants that governs not just their creedal beliefs, but also their practical conduct, and morality.

The foremost sources of the *Shari‘ah* are the Sublime *Qur’ān* and Sacrosanct *Sunnah*. There are numerous sacred texts and laws within the framework of the *Shari‘ah* that ‘Muslim’ feminists would consider to be unjust, unfair, unequal, abusive and oppressive. To consider Allāh ﷻ, the Sublime *Qur’ān*, the Messenger of Allāh ﷺ or his Sacrosanct *Sunnah* as abusive and oppressive is *kufṛ* and would thus render one - Allāh forbid! - out of the fold of Islām.

THE AFTERMATH

There are numerous issues with Feminism which have resulted in not just destruction of the dīn of countless people, but have also ruined entire societies. Some of these issues are enumerated hereunder:

- Feminism emboldens women to dress as they desire and disregard anyone who may instruct otherwise.

- Feminism encourages women to be career orientated, go for work so that they may be financially independent. This is a contributing factor to marriage breakdowns, as the responsibilities of a career-woman are burdensome, making it tough to be a good homemaker and a successful career woman at once. This also results in children spending a reduced amount of time with motherly love, care and attention. The Islāmic ideal is that the menfolk should work whilst the womenfolk would be homebased; take care of their families and look after their homes.
- Feminism incites women to be defiant to their spouses, whereas Islām promotes the contrary. This too plays a strong role in marriage breakdowns. In contrast, there are numerous ḥadīths that give special prominence to the importance of women being obedient and submissive spouses.
- Feminism contributes to the emasculation of men, viz. men stop being ‘manly’, thus bringing into being a society where being manly is frowned upon, women are always correct and can never be probed.

It is indeed sad and rather unfortunate that Muslims are accepting these evil ideologies, abandoning the Sacrosanct *Sunnah* of the Messenger of Allāh ﷺ, and seem to pay no heed to the Western world which has been morally and socially scourged by feminism. Muslim women have been abundantly honoured by the *Shari‘ah*. We need not look any further than Islām for faultless and respectful treatment of women.

RECLAIMING THE SAHABIYYAT ﷺ

Some ‘Muslim’ feminist theorists argue that *Sayyidah* (Liege Lady) Khadijah ﷺ, the Mother of the Believers, was a successful entrepreneur. The Mother of the Believers *Sayyidah* ‘Ā’ishah ﷺ, the Truthful, imparted knowledge to men and led an army on the battlefield. *Sayyidatunā* Umm Sulaym ﷺ, among other *Ṣaḥābiyyāt* ﷺ (female companions of the Messenger of Allāh ﷺ) participated in battles along with men. Hence, it’s not Islām that is against Feminism, rather the clergy or “conservative Muslim men manipulated the *Qur’ān* to preserve their patriarchal system in order to prevent women

from sexual liberation; thus, enforcing justification of strict veiling and limiting their rights.”

In response; *Sayyidah* Khadījah ؓ at no time went out personally for business reasons. She was home-based. She took care of her husband and children. She had a male servant named Maysarah who assisted her in managing her wealth, along with skilled trustworthy profit-sharing trade partners, such as the Messenger of Allāh ﷺ, who would trade on her behalf. Also, It should be kept in mind that this was prior to Islām!

Sayyidah ‘Ā’ishah ؓ did indeed impart knowledge to men. She was a pre-eminent scholar. Whenever a Ḥadīth was unclear, the *Ṣaḥābah* ؓ would refer to *Sayyidah* ‘Ā’ishah ؓ and would find her to have knowledge regarding it. Yet she, when teaching men, did so from behind a screen and within her own home. *Ḥadīths* were heard without seeing her. Never did she lead a congregation of *ṣalāh*, nor did she deliver a *khuṭbah* (Friday or ‘Īd sermon) or address mixed gatherings. *Sayyidah* ‘Ā’ishah ؓ herself was contra women attending the *Masjid* for *Ṣalāh*. In the events leading up to the Battle of *Jamal* (the camel), when *Sayyidah* ‘Ā’ishah ؓ went to Baṣrah, she was covered, in her palanquin and on her camel, not fighting shoulder to shoulder with the males. She was not physically involved in any combat.

Undeniably, *Ṣaḥābiyyāt* ؓ at times were part of the Muslim army, but then again, they were not physically involved in battle apart from defending themselves in the event of enemy forces reaching their camps. They participated to give water to the thirsty and to take care of the wounded. They did not receive a full share from the spoils. Thus, it is evident that Feminism is in contradiction to Islām. It is in contrast to many laws of the Sublime *Qur’ān* and Sacrosanct *Sunnah*. It is not possible to truly be a Feminist in addition to being a Muslim.



To begin with, neither Islām nor the Arabic language have terms or concepts that correspond to the contemporary dichotomy of ‘heterosexual’ and ‘homosexual’. The term ‘homosexuality’ was coined in the late 19th century by a European psychologist. In Arabic, traditionally, the sins of the people of Lūt ﷺ (as highlighted bellow) became proverbial and Arabic words such as *lūṭiyy* (lit. ‘people of Lūt’) etc. are used. In modern Arabic, terms such as *shudhūdh jinsiyy* (lit. sexual deviance) are used.

﴿كَذَبَتْ قَوْمٌ لُوطَ الْمُرْسَلِينَ ﴿١٠٠﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطُ أَلَا تَتَّقُونَ ﴿١٠١﴾ إِنْ لَكُمْ رَسُولٌ أَمِينٌ ﴿١٠٢﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرَهُ ﴿١٠٣﴾ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجَرْتُ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٠٤﴾ أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ ﴿١٠٥﴾ وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ

أَرْوَجُكُمْ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ ﴿١٠﴾ قَالُوا لَئِنْ لَمْ تَنْتَهِ يَلُوطُ لَتَكُونَنَّ مِنَ الْمُخْرَجِينَ ﴿١١﴾ قَالَ
إِنِّي لَعَمَلِكُمْ مِنَ الْقَالِينَ ﴿١٢﴾ رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ ﴿١٣﴾ فَجَنَّبْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٤﴾
إِلَّا عَجُوزًا فِي الْغَدِيرِينَ ﴿١٥﴾ ثُمَّ دَمَرْنَا الْأَخْرِينَ ﴿١٦﴾ وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ
الْمُنْذَرِينَ ﴿١٧﴾ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٨﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ
الرَّحِيمُ ﴿١٩﴾

{The nation of Lūṭ belied the Messengers. [Recall] When their brother Lūṭ said to them: “Do you not fear [Allāh’s punishment for committing *shirk* (idolatry)]?”. Undeniably, I am a trustworthy messenger to you. So fear Allāh and obey me. And I ask no payment for it [preaching], my payment [reward] is the responsibility of the Sustainer of the worlds. From the [entire] universe, are you [sexually] approaching males. Leaving aside your wives whom your Sustainer has created for you [to cohabit with]? Nay, you are a transgressing nation [who have transgressed the limits of morality and pure human nature to do such a vile act]. They replied, “O Lūṭ! If you do not desist [stop preaching] you will certainly be from those who are banished [driven out of our town]. He [Lūṭ] said: “I am certainly among those who detest your action. O Master! Save me and my family from what they are doing [and from the punishment that is due to them].” So We saved him and all his family members. Except an old lady [Lūṭ’s wife) who was among those who were left behind [to be punished, as she was a disbeliever]. Then [after saving Lūṭ and the believers] We destroyed the others [disbelievers]. And sent a torrential shower upon them [of stones], evil indeed was the rain of those who were forewarned. There is certainly a great sign in this, however, most of them were not believers. And verily your Sustainer is the Mighty, the most Merciful} (26: 160 – 175).

There are more than a few valuable lessons to be learnt from the aforementioned passage. For the sake of brevity, only a few are enumerated hereunder:

- Homosexuality is a major sin and one of the principal reasons the nation of Lūṭ ﷺ was punished.
- Hatred for this abhorrent act is the very least we should do, just

as Lūt ﷺ loathed it.

- Don't be sympathetic towards any sin, as this (sympathising) itself is a sin worthy of Allāh's punishment. May Allāh ﷻ protect us.

Likewise, many a ḥadīth discuss the impermissibility of this act and sound stern warnings against it.

Sayyidunā ʿAbdullāh b. ʿAbbās ؓ said: The Messenger of Allāh ﷺ said:

«ملعون من عمل بعمل قوم لوط»

Cursed is he who perpetrates the action of the nation of Lūt.¹

In another *Ḥadīth* The Messenger of Allāh ﷺ put in plain words what the penalty of homosexuality and similar sins would be under Islāmic governance:

«من وجدتموه يعمل عمل قوم لوط فاقتلوا الفاعل والمفعول به»

Whoever you find doing the act of the nation of Lūt, kill the one who does it and the one to whom it is being done.²

HOMOSEXUALS & PRO-SODOMY ACTIVISTS' ARGUMENTS

Homophiles may argue:

1. Don't judge me, I was born gay, these thoughts are natural, I cannot stop it for it is sincere love, I did not know, etcetera.

While man-made standards are inconsistent, the canons and principles set down by Allāh ﷻ are absolute, eternal and based on a higher wisdom. Thus, if Allāh ﷻ has declared something *ḥarām*, there is no way to overlook it and consider it acceptable.

No-one is 'born to sin'. Yes, desires exist, and some may have peculiar and uncanny desires, but as a Muslim one is to suppress his/her ḥarām desires.

Likewise, having thoughts or desires for any sin does not makes it acceptable, nor does it render it natural. As Muslims, we are perpetually at war with two great enemies, viz. *Nafs* and *Shayṭān*

1 *Jāmi' at-Tirmidhī*: 1456.

2 *Sunan Abī Dāwūd*: 4462.

(Satan). The *nafs* commands us to do sin and *shayṭān* whispers into our hearts. Being aware of these hidden enemies and their methods is fundamental to avoid falling into their traps, as we are commanded to disobey our whims and fancies, desires and fantasies, and in doing so, we would be rewarded and ultimately earn the pleasure of Allāh ﷻ.

‘Sincere love’ cannot legitimise a forbidden deed. Incest, even in today’s morally degenerative society, is unanimously considered to be detestable. Claiming ‘sincere love’ cannot legitimise and justify such relationships. Equally, homosexuality cannot be legitimised by claims of sincere love.

Ignorance too is not an excuse, and any other divergent interpretation such as the assertion that the prohibition is related to lust and fashion is inadmissible

2. It was not consensual sex among men of which the Sodomites were guilty, but violent rape.

This interpretation is ridiculous as, *inter alia*, it does not collaborate with the accounts of Lūṭ ؑ and his people as mentioned in the Sublime *Qur’ān*.

It is worth bearing in mind that homosexuals may ostensibly be sincere Muslims, perhaps pray and fast too, however, this won’t change the fact that they are perpetrators of an act which is *ḥarām*.

NB: Just as renouncing Islām and adopting another religion is apostasy, in the very same manner, to deny an absolute injunction, or offer an interpretation that is contrary to the established interpretation is also apostasy. The latter form of apostasy is referred to as *ilhād* or *zandaqah*. However, if one does not deny such injunctions, even if one’s practice is to the contrary, although one will be considered a transgressor, one will not be declared an apostate.

Accordingly, if a homosexual understands his/her act to be illicit, they would still be a Muslim, albeit sinful. Like any sinful Muslim, they would be encouraged to repent. However, one who considers homosexuality to be permissible; denies an absolute injunction of Islām. Consequently, such a person immediately renders himself - Allāh forbid! - a *murtadd* (apostate).

TRANSGENDERISM

Transgender refers to a person whose gender identity is opposite to their birth sex, viz.: males and females who respectively gender-identify as females and males.

As Muslims, we believe that genders are two, i.e.: male and female, that there are physiological and morphological gender differences between men and women, and a person's birth gender is the very gender that Allāh ﷻ had selected for him/her. Both men and women are spiritually equal. Yes, individually each gender has their respective responsibilities and specific laws and Allāh ﷻ will reward each individual depending on how they fare in fulfilling these responsibilities.

Allāh ﷻ states:

﴿مَنْ عَمِلْ صَالِحًا مِّنْ ذَكَرٍ أَوْ أَنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ﴾

{Whoever does righteousness – whether male or female – while he [or she] is a true believer [of Islāmic Monotheism] verily, to him We will give a good life [in this world with respect, contentment and lawful provision], and We shall pay them certainly a reward in proportion to the best of what they used to do [i.e. Paradise in the Hereafter]} (16: 97);

and:

﴿لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ يَخْلُقْ مَا يَشَآءُ يَهَبُ لِمَن يَشَآءُ اُنْثٰى وَيَهَبُ لِمَن يَشَآءُ الذَّكَوْرَ ۗ اَوْ يَزْوِجُهُمْ ذُكْرٰنًا وَّاُنْثٰى وَيَجْعَلْ مَن يَشَآءُ عَقِيْمًا ۗ اِنَّهٗ عَلِيْمٌ قَدِيْرٌ﴾

{To Allāh belongs the dominion of the skies and the earth. He creates what He wills. He grants to whom He pleases females [daughters] and grants to whom He pleases males [sons]. Or He makes them of both sorts, male and female [sons and daughters]; and He makes whom He pleases barren [infertile]; undoubtedly, He is the all Knowing, the Powerful} (42: 49-50).

A few points to be noted from the above verses:

- Allāh ﷻ created us with a gender.
- It is only Allāh ﷻ who decides the gender.

- There's no such thing as 'gender fluidity'.
- Allāh ﷻ decides which women would bear children and which would not conceive.
- Gender is not something fictitious that can change.
- No one is born in the wrong body.

Islāmically, it is a grave sin to impersonate or emulate the opposite gender by crossdressing, mimicking their walk and talk, etc.

Sayyidunā ‘Abduḷḷāh b. ‘Abbās ؓ said: The Messenger of Allāh ﷺ said:

«لعن الله المتشبهين من الرجال بالنساء، والمتشبهات من النساء بالرجال»

Allāh has cursed men who imitate women and women who imitate men.¹

If a man naturally has a certain degree of femininity or effeminacy or a woman naturally has to a limited degree masculinity or virility; this would be fine. On the other hand, it is incorrect for either gender to intentionally carry themselves as the opposite. A concerted effort should be made for men and women to be manly and womanly respectively.

It is evident from the above that Islām is not accepting of LGBTQ+ or any other such alphabet soup.

¹ *Ṣaḥīḥ Al-Bukhārī*: 5546.



Perennialism

Perennial Philosophy or Religious Pluralism is the belief that there is a shared core of truth in all major religions, signifying that each tradition comes from religion, and each religion comes from God, therefore, all religions are means of attaining God's pleasure and ultimate salvation.

Interfaithism is often discussed along with Perennialism. It is the rather blasphemous belief that all religions must co-exist to gain peace. Muslims worldwide are being fed with a flurry of interfaith ideology. Ostensibly, we are told that all religions are equal and adherents of these religions must look towards unity for a greater goal. The greater 'goal' is peace, unity and mutual understanding, which would lead to cooperation and better communication.

While this concept is ancient, nevertheless, in recent times, due to the 'Abrahamic Accord' there has been much discussion around 'Abrahamic Religions'. The Abrahamic religions refer to three sister monotheistic religions, i.e.: Judaism, Christianity, and Islām, as they claim Ibrāhīm ﷺ as their common forefather, hence they should strictly endorse the setting aside of mutual differences since they all worship the God of Ibrāhīm ﷺ. Having said that, advocates of

interfaith don't reveal the stark reality that every religion besides Islām has been distorted and changed. Hence, accepting the interfaith ideology, in essence, means that a person accepts the distorted and changed religions of antiquity, although he or she will not admit to disbelief and blasphemy.

It is evident that perennial philosophy is in total conflict with Islām. Islām is more sensitive than any other faith. Its parameters are marked out very clearly. It is an integral tenant of Islāmic creed that a Muslim believes the 'finality of Islām', it being the 'only correct faith' and that there lies 'no salvation outside Islām'. Denying any of this is apostasy. Allāh ﷻ is uncompromising when He declares:

﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾

(He who seeks a religion other than Islām, it will never be accepted of him, and in the Hereafter he shall be among those in loss) (3: 85).

The Messenger of Allāh ﷺ too has stated:

«والذي نفس محمد بيده لا يسمع بي أحد من هذه الأمة، يهودي ولا نصراني، ثم يموت ولم يؤمن بالذي أرسلت به؛ إلا كان من أصحاب النار»

By Him in whose Hand is the life of Muḥammad! Anyone from this nation, be they a Jew or a Christian, who hears of me and dies without believing in what I have come with, shall be among the inhabitants of Hell.¹

Many *Fitnas* visited Muslims in the past, and continue to, in the form of deviated sects. These sects are known by other names (not by 'Islām'), such as: Rāfiḍites, Khārijites, Jahmites and Mu'tazilites. This tells us that when the deviated sects have never been accepted and approved of as 'Islām', it stands to reason those previous religions can never be passed off as acceptable and digestible to a true Muslim.

The point to note here is this discussion is based on a difference of fundamental creed and principles. This is not a minor difference of a subsidiary ruling, like that between the four schools of *fiqh* (jurisprudence). Hence, the difference between the two types must be clearly seen and understood.

The question that must be asked: why is it only Muslims that are being

1 *Ṣaḥīḥ Muslim*: 153.

forced into a situation where they have to accept interfaith?

Adherents of other religions have no foothold or foundation to begin with, which is why they so greatly desire that we follow them into the hole.

The interfaith ideology is mostly accepted by those who have an inferiority complex about Islām. This inferiority complex grows especially from exposure to mainstream media, movies and problematic social media accounts. With this in mind, Muslims must be on their guard at all times and build up scepticism of foreign ideas, things they did not hear or learn as Muslims before.

To sum up, it is imperative to note the following:

- A person who dies as a Muslim, no matter how sinful he may have been during his lifetime, will sooner or later be granted entry to *Jannah*. In contrast, the abode of one who dies as a *kāfir* - Allāh ﷻ forbid! - is *Jahannam*, notwithstanding how virtuous he may have been during his worldly life. No good is greater than *īmān* and no vice worse than *kufr*. Accordingly, Abū Ṭālib b. ‘Abd al-Muṭṭalib, the paternal uncle of The Messenger of Allāh ﷺ will be entered into the hell fire for not having brought faith in Allāh ﷻ and His Messenger ﷺ.
- It is impermissible to pray for non-Muslims who have passed on by saying ‘May he rest in peace’ or anything similar, as a *kāfir* is destined for *Jahannam*. Yes, one may console the bereaved without making statements that constitute praying for disbelievers, such as: ‘I am sorry for your loss’, etc.
- It is not permissible to participate in group and interfaith prayers where supplications are made to other than Allāh ﷻ.
- As a rule of thumb, Muslims should avoid entering places of worship belonging to members of other faiths such as churches, synagogues, temples, etc, as these are places where *shirk* is committed.



Scientism

Scientism is the claim that science alone can render truth about the world and reality. Scientism sees it necessary to do away with metaphysical, philosophical, and religious claims, as the truths they proclaim cannot be apprehended by the scientific method. In essence, scientism sees science as the absolute and only justifiable access to the truth and that science is essential for progress.

In Islām, we believe that whatever Allāh ﷻ and His Messenger ﷺ declares is the absolute truth, even if science may disagree, as there are numerous aspects in Islām that are way beyond the realm of science. Angels, Prophets and Messengers, *Jannah* and *Jahannam*, *Rūḥ* (soul), Jinn, and various other metaphysical issues. The intellectual capacity of the human mind - as well as other abilities and capabilities - is inadequate and restricted. As a result, scientifically, these do not exist.

Islām is not contra science. However, science is incapable of being compared to what Allāh ﷻ and His Messenger ﷺ have said. *Wahy* (Divine revelation) is impeccable and can't be altered. Science is imperfect and prone to change. Therefore, it is universally accepted that what science believes to be absolute today, may well be contrary to what it believed just a few years ago.

At most, science may be used to consolidate Islāmic teachings and values. However, if an ‘Islām vs Science’ situation presents itself, Islām is always given precedence.

EVOLUTIONISM

Evolutionism is a paradigm about the origin of the world that is based on the idea of natural (vs. divine) development of being. The modern theory of evolution is based on the Darwinian theory of natural selection and common descent. Evolutionism is fallaciously claimed to be a representation of scientific evidence.

As Muslims, we believe in a creation narrative in which Ādam ﷺ was created and placed on earth; and that we humans trace our genealogy and ancestry to *Sayyidunā* Ādam and Ḥawwā’ ﷺ.

Allāh ﷻ says regarding the creation Ādam ﷺ:

﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ﴾

{Certainly We created man in the best of moulds} (95: 85).

and:

﴿قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي﴾

{He [Allāh] said: O Iblīs, what has prevented you from what I have created with My own hand?} (38: 75).

Furthermore, *Sayyidunā* Ādam ﷺ was made Allāh’s vicegerent on earth. How can such a noble being that was created by Allāh ﷻ himself have been produced from ‘random processes’ and defective ancestors? Thus, the stepwise evolutionary pathway of the Darwinian narrative – which in reality is the denial of the existence of Allāh ﷻ – is irreconcilable with Islāmic ethos, thus rejected.

EVOLUTION IS AS MUCH OF A FACT...
AS ANYTHING KNOWN OF SCIENCE!

To this day, despite a great wealth of research, there remains no verification to prove how mutations within one species can lead to a totally new species.

Over and above this, the theory of Evolution has been proven to be untrue by many scientific lines of evidence. Numerous studies have

been conducted in this regard by reputable scientists and researchers. In spite of the many irregularities of the theory of evolution in specific and science in general, the question begs to be asked that why is it that Muslims were so eager yesterday to prove scientific discoveries as true in the light of the Sublime *Qurʾān*, but they so willingly swallow codswallop like Evolution so easily?

EXCEPTIONALISM

Adamic exceptionalism is the detaching of the link between Ādam ﷺ and the beginning of humanity, claiming that though Ādam and Ḥawwāʾ ﷺ were created without parents, however, human beings – their progeny – evolved from the common ancestral species, viz.: pre-existing evolutionary humans, hence, human beings have non-Adamic lineage.

Islām unwaveringly disregards the aforesaid notion and clearly proclaims that *Sayyidunā* Ādam ﷺ was created from dust, he was the first human to be created, he is the father of all human beings, and his progeny was created from him, and that the only humans to exist, are existing or will exist, all are the offspring of *Sayyidunā* Ādam ﷺ, viz.: there are no non-Adamic lineage humans.

Allāh ﷻ says:

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً﴾

{O mankind! Fear your *Rabb* [who granted you existence and sustains you] who created you from a single soul [Ādam], created its spouse [Ḥawwāʾ] from it, and spread great numbers of men and women from the duo [Ādam and Ḥawwāʾ]} (4: 1);

and:

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ﴾

{O mankind! We created you from a single [pair of] male and female [Ādam and Ḥawwāʾ]} (49: 13).

These and like verses tell us that all human beings are descendants of the same parents.

In a similar vein, Ādam ﷺ is referred to as the parent of humanity,

i.e.: mankind is referred to as the ‘children of Ādam’, which entails that Ādam ﷺ was the first human being.

Allāh ﷻ says:

﴿يَبَنِي آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ﴾

‘O children of Adam! let not the Shayṭān cause you to fall into affliction’ (7: 27).

Likewise, it is Allāh ﷻ alone who created all animals, terrestrial, aquatic and amphibian.

Allāh ﷻ says:

﴿وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ﴾

‘Allāh created every creature’ (36: 45).

Hence, the belief that apart from humans, all animals went through the process of evolution and attempting to reconcile inconclusive science with the pure, perfect and unchanging *Waḥy*, which is based on the complete knowledge of the Supreme creator Allāh ﷻ, is clearly negated by the Sublime *Qur’ān*.

Allāh ﷻ says:

﴿أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا﴾

‘Do they [the polytheists] not see that, with Our hands, We created livestock for them’ (36: 71).

These, and similar verses, not only negate the possibility of any form of evolution, but also disprove the idea of Adamic Exceptionalism, for animals too are the sole creation of Allāh ﷻ alone.



Naturalism

Philosophical Naturalism is the idea or belief that all phenomena within the universe can be explained via physical processes. In other words: only natural forces operate in the universe; nothing exists beyond the natural world.

Clouds cause rain. Bacteria and viruses cause illnesses. The Sun causes heat and gives off light. Earthquakes are caused by the movement of tectonic plates against each other. Hurricanes, volcanic eruptions, floods, droughts, avalanches, tsunamis and other disasters are caused by a natural hazard. Fire burns. Knives cut. Bombs kill ...

As Muslims, we believe that ultimately it is the will and decree of Allāh ﷻ that permits anything to occur. Clouds causes rain, the sun gives off heat and light, knives cut, etc. because Allāh ﷻ has placed those powers within them and permitted them to produce those results. They, within themselves, do not have any ability or power to cause any outcome. Furthermore, if Allāh ﷻ wishes; the sun could stop generating heat and giving off light, clouds would not cause rain, natural hazards would not cause disasters, knives would not cut, thermal burns won't cause injuries, etc. Sovereignty belongs only to Allāh ﷻ. He alone is in total control of everything, and so, only when He permits; do they produce results.

COOL ۞ PEACEFUL FIRE

The fire kindled on the order of Namrūd to burn *Sayyidunā* Ibrāhīm ۞ was made bereft of its burning property by Allāh Almighty.

﴿فُلْنَا يَنَارُ كُوفِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ﴾

﴿We [Allāh] said: O fire! be coolness and peace for Ibrāhīm﴾ (21: 69).

When *Sayyidunā* Ibrāhīm ۞ was encapsulated by the fire; it immediately lost its essential property of burning, cooled down, and became tranquil for *Sayyidunā* Ibrāhīm ۞.

NATURALISM REJECTS ISLAM, NOT VICE VERSA

Nature is like a knife in the hand of a man wanting to cut fruit. The knife itself is not a decision maker. Rather, the knife is a tool used by the man's hand on the instruction of the human mind to cut the fruit. Thus, anything happening by Nature is in fact a manifestation of the will and decree of Allāh ۞. Islām does acknowledge the efficacy of 'natural causes' not losing sight of the will and decree of Allāh Almighty, for nature itself is a creation of Allāh ۞. But wherever the 'concept of God' is denied, Islām opposes it strongly.



Atheism

Atheism, from ancient Greek *átheos*, lexically means ‘without God’. It could simply be defined as: disbelief in the existence of any Deity, God, Supreme Being, viz. Allāh ﷻ.

ALLAH ﷻ: SELF-EVIDENT TRUTH

The day-to-day life of a Muslim makes belief in Allāh ﷻ feel so natural as to be assumed. As a result, knowledge of the existence of Allāh, despite being self-evident, is every so often taken for granted.

There is a myriad of intuitional and rational arguments in the *Qur’ān* and *Sunnah* which leave no doubt regarding the existence of Allāh ﷻ. They are accessible to all people irrespective of their level of education. No special tuition in philosophy or other disciplines is required to arrive at the truth of *Tawḥīd* (Monotheism or Divine singularity).

The rationale for the existence of Allāh ﷻ is uncomplicated, easy to understand, and supported by logic and sound reasoning. These include, inter alia, the *fiṭrah* (natural instinct/ disposition), cosmological, theological, psychological, ontological, anthropological and moral evidences.

MATCHLESS MANIFESTATIONS

Designs imply designers, products hint at producers, cars imply manufacturers, books point towards authors, and so forth. A simple Lego structure too cues to a kid who was playing with his toys and built it. None of these simply come into existence without cause. By the same token, the universe is filled with unparalleled manifestations of Allāh, the Sublime and Almighty Creator and Sustainer. Every creation proclaims the existence of Allāh ﷻ and is a reflection of His majesty. The Sublime *Qur'ān* is filled with verses like these; such as:

﴿سُرِّيهِمْ ءَايَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ ۖ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ
عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ﴾

﴿We will soon show them Our signs in the Universe and in their own souls, until it becomes manifest to them that it is the truth. Is it not sufficient as regards your Sustainer that He is a witness over all things?﴾ (52: 36);

and:

﴿إِنَّ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِّلْمُؤْمِنِينَ ۝ وَفِي خَلْقِكُمْ وَمَا يَبُثُّ مِن دَابَّةٍ ءَايَاتٌ
لِّقَوْمٍ يُوقِنُونَ ۝ وَأَخْتَلَفَ اللَّيْلُ وَالنَّهَارُ وَمَا أَنزَلَ اللَّهُ مِنَ السَّمَاءِ مِن رِّزْقٍ فَأَحْيَا بِهِ الْأَرْضَ
بَعْدَ مَوْتِهَا وَتَصْرِيفَ الرِّيحِ ءَايَاتٌ لِّقَوْمٍ يَعْقِلُونَ﴾

﴿Verily in the heavens and the earth, are signs for those who believe. And in the creation of yourselves and what He scatters, i.e.: animals [through the earth], are Signs for those of assured Faith. And in the alternation of Night and Day, and the fact that Allāh sends down Sustenance from the sky, and revives therewith the earth after its death, and in the change of the winds; are Signs for those that are wise﴾ (24: 35);

and:

﴿وَمِنْ ءَايَاتِهِ أَنۢ خَلَقَكُمْ مِّنۢ تُرَابٍ ثُمَّ إِذَا أَنۢتُمْ بَشَرٌ تَّنشِرُونَ﴾

﴿And of His signs is this: He created you of dust, then lo! you are mortals [who] scatter [far and wide]!﴾ (30: 21).

ULTIMATE FATE OF THE UNIVERSE

The universe and whatever is found therein is finite. Finite entities could have either been: created by nothing; self-created; created by something created; or created by something uncreated. The undermentioned verse hypothesises the very same universal formula.

Allāh ﷻ says:

﴿أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ۝ أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ﴾

{Or were they created out of nothing? Or were they the creators [of themselves]? Or did they create the heavens and the earth? Nay!

They are not certain} (52: 35).

It is not possible that something appears from nothing, and that too without any reason. The irrationality of self-creation is self-evident. The third exposition is an infinite regress fallacy as it implies that every created thing was created by something else which was created. Intrinsically, the only sound deduction is that everything created was created and granted existence by an entity far greater and more powerful than itself: Allāh ﷻ.

FAITH: BELIEF IN THE UNSEEN

Everyone, at some level or the other, has faith in the unseen. In this day and age, the average infant's 'subconscious' belief in the unseen is manifested in his understanding that the Wi-Fi, an invisible entity, is providing internet to his tablet.

Īmān bi'l Ghayb (faith and belief in the unseen) is fundamentally what makes one a Muslim. Without it, there is no Islām. *al-Ghayb* includes everything that is hidden from our physical senses and perceptions. Faith in Allāh ﷻ, His Messengers, the Angels, Heaven and Hellfire, the last day and so forth is the very basis of our belief. Our Master Muḥammad ﷺ received revelation regarding those matters. As a matter of fact, he saw them as well. He was an embodiment of trustworthiness and his honesty was axiomatic, even before Messengership, therefore we have absolute certainty in everything Allāh ﷻ and His Messenger ﷺ inform us of.

LIFE: PURPOSE & TEST

Allāh ﷻ created us and the universe, then placed us in this world which is filled with signs and manifestations of His existence so that He may be recognised, adored and worshipped.

Allāh ﷻ says:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ﴾

﴿And I created not the Jinn and Mankind except that they should worship Me﴾ (52: 36).

For this reason, Allāh ﷻ sent Messengers who guided to Him and taught how He should be worshipped.

Allāh ﷻ says:

﴿هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ﴾

﴿It is He [Allāh] Who has sent amongst the Unlettered a Messenger [Muḥammad] from among themselves, who recites unto them His revelations, purifies them, and teaches them the Book and the Wisdom﴾ (62: 2).

We are to believe in all the teachings of the sacred scripture revealed to the Messenger, which includes matters of the unseen.

﴿ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ۝ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ﴾

﴿This is the Book; in it is guidance sure, without doubt, to those who fear Allāh. Those who believe in the unseen﴾ (2: 23).

Thus, leaving no excuse for those who reject the truth.

﴿رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ﴾

﴿[We sent] Messengers as the givers of good news and as warners, that mankind, after [the coming] of the Messengers, should have no plea against Allāh﴾ (4: 165).

The purpose of all of this is to test us.

﴿الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا﴾

﴿[Allāh] Who has created death and life that He may try you - which of you is best in deed﴾ (67: 2).

After the undeniable truth that is death, all shall return to their Creator.

﴿كُلُّ نَفْسٍ ذَاقَتْهُ الْمَوْتَ ثُمَّ إِلَيْنَا تُرْجَعُونَ﴾

﴿Every soul shall taste death, then to Us you shall be brought back﴾

(29: 57).

Results shall be published.

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۖ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾

﴿So he who has done an atom's weight of good shall see it. And he who has done an atom's weight of evil shall see it﴾ (99: 7-8).

Every deed will be recompensed.

﴿وَأِنَّمَا تُؤْفَقُونَ أَجُورَكُمْ يَوْمَ الْقِيَمَةِ﴾

﴿And only on the Day of Judgment shall you be paid your full recompense﴾ (3: 185).

It'll either be *Jahannam* or *Jannah*.

﴿فَأَمَّا مَنْ طَغَى ۖ وَءَاثَرَ الْحَيَاةَ الدُّنْيَا ۖ فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى ۖ وَأَمَّا مَنْ خَافَ

مَقَامَ رَبِّهِ ۖ وَنَهَى النَّفْسَ عَنِ الْهَوَى ۖ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى﴾

﴿As for those who transgress [the commands of Allāh]. And who prefers the life of this world [over the hereafter]. Then Jahannam shall certainly be their abode [final destination]. As for those who fears standing [to account for his actions] before their *Rabb*, and who restrain themselves from carnal passions. Then Jannah shall definitely be their abode﴾ (3: 185).

Beyond doubt, entry into *Jannah* is the ultimate success. May Allāh ﷻ make us among the successful.

﴿فَمَنْ زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ﴾

﴿Only he who is saved far from the Fire and admitted to the Garden will have attained the object [of Life]﴾ (3: 185).

Therefore, we should adequately prepare for death, for death comes without warning.

The Messenger of Allāh ﷺ said:

«استعد للموت قبل نزول الموت»

Prepare for death before death descends.¹

And never forget the reality of this worldly life:

﴿وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتْنَعُ الْغُرُورِ﴾

(And the life of this world is but goods and chattels of deception) (3: 185).

¹ *Al-Mustadrak*: 7938.



Orientalism

Derived from the Latin *oriēns*, in reference to the direction of the rising sun, the term ‘Orientalism’ or ‘Oriental Studies’ began as a reference to the study of languages and cultures of the Orient; i.e.: countries of the East.

Within the theme of this book, Orientalism refers to the scrutinization and ‘critical study’ of Islām by western non-Muslim academics.

By and large, Orientalists are racist colonialist Westerners with a superiority complex, who – due to their own deficient understanding of Islām and the hatred they harbour towards it – by way of superficial ‘academic’ arguments leave no stone unturned in their attempt to attack Islām.

THE DISASTROUS OCCIDENTAL COUP D’ÉTAT

Orientalists direct their onslaught against Islām primarily on two fronts:

1. The very nature of the Sublime *Qur’ān*, contending its authenticity as a divinely revealed true word of Allāh ﷻ, its text and history, alleging rather that it is the authorship of the

Messenger of Allāh Sayyidunā Muḥammad ﷺ (despite being unable to read or write), or someone who came later on.

2. The *Ḥadīth*s of the Messenger of Allāh Sayyidunā Muḥammad ﷺ, contending the authenticity of the entire *Ḥadīth* corpus as Prophetic traditions, alleging that rather they were fabricated by latter Muslims in order to glorify Muḥammad – the Messenger of Allāh ﷺ – which is a reflection of Muslims wanting to create a history for themselves.

‘Ulamā’ have constantly defended Islām, thoroughly analysed and refuted the outlandish claims and biased analyses of the Orientalists throughout the last two centuries. Their contributions in defending Islām includes, inter alia, notable studies on the early manuscripts of the Sublime *Qur’ān* and Islāmic papyri, critical comparisons based on evolutions in the Arabic script and concordance with the established *qira’āt* (variant readings), as well as thematic and contextual analysis of places, people, languages and incidents mentioned in the Sublime *Qur’ān* – proving without a shadow of doubt that no human, let alone an Arab, could possibly have written the Sublime *Qur’ān*, especially someone unable to read or write.

On the subject of *Ḥadīth* and *Sīrah* (Prophetic biography), the Orientalist attacks have been to some extent more targeted.

The standard arguments questioning the dating of *Ḥadīth*s and the accusation of back-projection of *isnād* (chain of authorities) have been thoroughly examined and refuted not just by Muslim scholars; but have also been criticized by non-Muslim academics.

Upholding the rigorous oral – and written – transmission of the entire corpus of the *Ḥadīth* literature inevitably entails reports that are uncomfortable for Muslim groups of every age. The existence of these reports confirms the legitimacy of the tradition. As such, the claim that Muslims use this to distort history is, indeed, untenable.

ORIENTAL STUDIES TO ISLAMIC STUDIES

‘Intra-Muslim’ objection of the authenticity of the *Ḥadīth* corpus and subsequent rejection of its authority began as early as mid-first century. Orientalist simply rehashed those arguments, and represented them with an ‘academic’ façade. Subsequently, many of these ‘Orientalist’ ideas slithered into ‘Muslim academia’ and what is

known as ‘Islāmic studies’ at western universities.

The reality of the matter is that Orientalists have nothing to offer the Muslims. It is they who should learn from us. After all, what could be learnt from those who consider our *Qur’ān* to be fabricated and call our Noble Master ﷺ a liar?

Despite this, some ‘Muslim’ academics as well as some naïve scholars were influenced by these devious thoughts and began questioning the authenticity of Sacrosanct *Sunnah*. For a non-Muslim to doubt the authenticity of the *Ḥadīth* may not be very problematic, however, it is unfathomable that a ‘Muslim’ questions the authenticity of the Sacrosanct *Sunnah*. May Allāh ﷻ protect our faith.

QURANISM: REJECTION OF THE 2ND SOURCE OF SHARI‘AH
‘Qur’ānists’, as they refer to themselves, are degenerate deformatist deviants who claim that since the *Qur’ān* can be fully understood without reference to any outside source, therefore, Islāmic teachings should be based strictly on the *Qur’ān*, thus they oppose and reject the Sacrosanct *Sunnah* and its authority.

Not only do the Quranists misconstrue the very *Qur’ān* they claim to believe in to prove their deviancy, but they also reject its teachings outright. True faith in the Sublime *Qur’ān* and putting into practise its injunctions can only be attained through reverence of the Messenger of Allāh ﷺ, loving his *Ḥadīth* and observing his Sacrosanct *Sunnah*. After all, mankind was granted the miraculous gift of the *Qur’ān* through the Messenger of Allāh, Muḥammad ﷺ, our Noble Master.

﴿وَأَنزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ﴾

﴿And We have revealed to you the Reminder [the *Qur’ān*] that you may make clear to men what has been revealed to them﴾ (16: 44).

The Sublime *Qur’ān* avers over and over again the obedience of the Messenger of Allāh ﷺ, so much so that it is mentioned side by side with the obedience of Allāh ﷻ.

Allāh ﷻ says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ﴾

﴿O those who believe! Obey Allāh and obey the Messenger and those in authority among you﴾ (4: 59).

In the above verse, obedience of the Messenger ﷺ has been ordered as a mandatory command. In the verse below, obedience of the Messenger ﷺ has been equated to the obedience of Allāh ﷻ:

﴿مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ﴾

﴿And whoever obeys the Messenger, thereby obeys Allāh﴾ (4: 80).

Furthermore, disobedience towards the Messenger ﷺ has been warned against and is mentioned alongside disobedience towards Allāh ﷻ:

﴿وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا﴾

﴿And whoever disobeys Allāh and His Messenger, surely for him is the fire of hell, there they will remain forever﴾ (72: 23).

As humans, we are always in need of practical examples to correctly understand important subjects. The same is true vis-à-vis matters of *dīn*. Allāh ﷻ did not only reveal the Sublime *Qurʾān* to His Messenger, Muḥammad ﷺ, but He also sent a clear command for all of humanity, binding them to obey and follow him ﷺ, and to learn the details of Allāh's pleasure through the practical example set before them by him ﷺ.

Allāh ﷻ says:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ
وَذَكَرَ اللَّهَ كَثِيرًا﴾

﴿There is surely an exemplary example for you in the Messenger of Allāh, for the one who hopes [to meet] Allāh and the last day and who remembers Allāh abundantly﴾ (33: 21).

and:

﴿وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۖ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ﴾

﴿He [Muḥammad] does not speak of his own accord. [Rather] Whatever he says is revelation [which Allāh has] revealed to him﴾ (53: 21).

Thus, both his ﷺ sayings and acts, even though not being contained in the Sublime *Qurʾān*, are inspired or confirmed by *waḥy*, hence not only are they authentic, but they are also an authority and an integral part of the *Sharīʿah* and Islām.



Conclusion

S*hubuhāt* (destructive doubts) and *shahawāt* (blameworthy desires) are the foremost *fitnas* and primary causes for misguidance after guidance.

Shubuhāt are predominantly due to ignorance, which can lead to the distortion of Islām and renunciation of fundamental issues of creed. The absence of sound knowledge and *yaqīn* (certitude) regarding the Islāmic view on certain issues may make one vulnerable to the ideologies discussed in the preceding pages.

It is hoped from Allāh ﷻ that this book proves beneficial in this regard, and through it, Allāh ﷻ will save us from this new wave of *fitna*.

As for *shahawāt*, they result in disregard of the parameters set out by our beautiful *dīn*. This is due to the corruption of the heart.

Shahawāt may be fended off and remedied through *taqwā*, which will result not just in curbing blameworthy desires, but will strengthen a person's resolve and ability to resist and combat them.

Attaining Allāh's pleasure is our ultimate goal. This can only be attained by sacrificing our desires and giving preference to that which Allāh ﷻ is pleased with.

The *dīn* of Allāh ﷻ will always be preserved and protected, regardless of our attitude towards it. It is we who are in absolute need for Allāh ﷻ and Islām. No matter what, Islām in its true and pristine form, will always prevail and flourish.

﴿أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حُلِيٍّ أَوْ مَتَاعٍ زَبَدٌ مِثْلُهُ كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ﴾

﴿Allāh sends down rain from the sky causing the valleys to flow according to their capacity and [causing] the flowing waters to carry scum [foam and dirt] that floats on its surface. And from that [precious metals] which you cast into fire [for purification] seeking [to make] adornments [jewellery] and other items of worth, comes similar debris [impurities]. Thus does Allāh cite examples of the truth [the water and purified metals] and falsehood [the scum/debris]. As for the debris [falsehood], it disappears in vain. As for the things that benefit man [the truth, as symbolised by the water and precious metal], they remain on the earth. In this manner Allāh cites examples. [Although falsehood seems to prevail over the truth at times like the scum and debris stays above the water and precious metal, it soon disappears. However, truth lasts forever]﴾ (13: 17).

Our lack of adherence to the teachings of this perfect *dīn* would not tarnish it in the least. Yes, if we are to abandon it, we will be replaced. Neither Allāh ﷻ nor Islām is in need of us.

﴿وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ وَإِنْ تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَلَكُمْ﴾

﴿And Allāh is Self-sufficient and you have need [of Him], and if you turn back He will bring in your place another people, then they will not be like you﴾ (47: 38).



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Muinuddeen Hassem completed his *‘ālimiyyah* studies at Dār al-‘Ulūm Madrasah aṣ-Ṣādiqīn, Robertsham. He then studied the 7 variant readings of the *Qur’ān* (*al-Qirā’āt as-Sab‘*) and specialised in Ḥanafī *fiqh*.

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أرنا الحق حقًا وارزقنا اتباعه، وأرنا الباطل باطلاً وارزقنا اجتنابه.

ولا تجعله ملتبساً علينا فنضل، واجعلنا للمتقين إمامًا.

○ Allāh!

Show us the truth as true, and enable us to follow it

Show us falsehood as falsehood, and enable us to abstain from it.

Do not make it dubious for us, lest we go astray.

And make us paragons for the righteous.

Āmīn.



We find ourselves in an age where novel ideologies have sneaked into the *Ummah*. These ideologies are being promoted at all levels of society by individuals and groups who are hell-bent on leading the Ummah astray and straight into *Jahannam*. Even though these ideologies may have been discussed in principle in our classical *‘aqīdah* works, their modern manifestations are seldomly discussed, as a result, many remain oblivious to and fall prey to these ideologies, thus, believing, promoting and arguing in favour of them while being blissfully unaware of the severity that Islām views these ideologies with.

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